

REPORT

OF

NATIVE PAPERS

FOR THE

Week ending the 30th December 1882.

LIST OF NEWSPAPERS.

No.	Names of newspapers.	Place of publication.	Number of subscribers.	Dates of papers received and examined for the week.
BENGALI.				
<i>Monthly.</i>				
1	"Bhārat Shramajīvi"	Calcutta	2,100	
<i>Fortnightly.</i>				
2	"Bhārat Hitaishī"	Burrisal	.....	2nd Fortnight of Agrahāyan 1299 B.S. 22nd December 1882.
3	"Samsodhinī"	Chittagong	600	
4	"Purva Pratidhwani"	Ditto	.....
5	"Jātiya Suhrid"	Calcutta	.....	19th ditto.
6	"Tripurā Vārtāvaha"	Commillah	.....
<i>Weekly.</i>				
7	"Ananda Bazar Patrikā"	Ditto	700	
8	"Arya Darpan"	Ditto	.....	29th ditto.
9	"Bangabāsi"	Ditto	.....	23rd ditto.
10	"Bārtābaha"	Pubna	.....	16th ditto.
11	"Bhārat Bandhu"	Calcutta	.....	23rd ditto.
12	"Bhārat Mihir"	Mymensing	671	19th ditto.
13	"Bengal Advertiser"	Calcutta	2,000	
14	"Bardwān Sanjivani"	Burdwan	296	15th and 22nd December 1882.
15	"Chāruvārtā"	Sherepore, Mymensing	.....	18th December 1882.
16	"Dacca Prakāsh"	Dacca	350	24th ditto.
17	"Dūt"	Calcutta	.....
18	"Education Gazette"	Hooghly	745	29th ditto.
19	"Grāmvārtā Prakāshikā"	Comercolly	.....
20	"Halisahar Prakāshikā"	Calcutta	.....	23rd ditto.
21	"Hindu Banjikā"	Beauleah, Rājshāhye...	200	
22	"Medinī"	Midnapore	.....	18th ditto.
23	"Murshidābād Patrikā"	Berhampore	487	
24	"Murshidābād Pratinidhi"	Ditto	.....
25	"Navavibhākar"	Calcutta	850	25th ditto.
26	"Paridarshak"	Sylhet	.....
27	"Pratikār"	Berhampore	275	
28	"Rajshahye Samvād"	Beauleah	.....
29	"Rungpore Dik Prakāsh"	Kakiniā, Rungpore	250	28th ditto.
30	"Sādhārani"	Chinsurah	500	24th ditto.
31	"Sahachar"	Calcutta	500	
32	"Som Prakāsh"	Changripottā, 24-Perghs.	.....	25th ditto.
33	"Sudhākar"	Mymensing	.....
34	"Sulabha Samāchār"	Calcutta	4,000	23rd ditto.
35	"Srīhatta Prakāsh"	Sylhet	440	
<i>Daily.</i>				
36	"Samvād Prabhākar"	Calcutta	700	22nd to 28th December 1882.
37	"Samvād Pūrnachandrodaya"	Ditto	300	25th to 29th ditto.
38	"Samāchār Chandrikā"	Ditto	625	
39	"Banga Vidya Prakāshikā"	Ditto	500	28th to 30th ditto.
40	"Prabhāti"	Ditto	.....
41	"Samāchār Sudhābarsan"	Ditto	.....
ENGLISH AND URDU.				
<i>Weekly.</i>				
42	"Urdu Guide"	Ditto	365	23rd December 1882.

No.	Names of newspapers.	Place of publication.	Number of subscribers.	Dates of papers received and examined for the week.
	HINDI.			
	<i>Weekly.</i>			
43	"Behár Bandhu"	Bankipore, Patna ...	500	21st December 1882.
44	"Bhárat Mitra"	Calcutta ...	500	
45	"Sár Sudhánidh"	Ditto ...	200	
46	"Uchit Baktá"	Ditto ...	.....
	PERSIAN.			
	<i>Weekly.</i>			
47	"Jám-Jahán-numá"	Ditto ...	250	29th ditto.
	URDU.			
	<i>Weekly.</i>			
48	"Akhbár-i-Darussaltanat"	Ditto ...	.....
	<i>Bi-Weekly.</i>			
49	"Amir-ul-Akhbár"	Ditto ...	.....
	ASSAMESE.			
	<i>Monthly.</i>			
50	"Assam Vilásini"	Sibsagar ...	.....
	URIYA.			
	<i>Weekly.</i>			
51	"Utkal Dípiká"	Cuttack ...	200	16th ditto.
52	"Utkal Darpan"	Balasore ...	160	
53	"Balasore Samvad Váhika"	Ditto ...	125	18th ditto.
54	"Purusottam Patriká"	Pooree ...	.....
	<i>Fortnightly.</i>			
55	"Mayurbhunj Pákshik Pátriká"	Mayurbhunj ...	.....
	HINDI.			
	<i>Monthly.</i>			
56	"Kshatriya Patriká"	Patna ...	.....

PUBLIC ADMINISTRATION.

THE *Burdwan Sanjivani*, of the 15th December, contains an article BURDWAN SANJIVANI,
December 15th, 1882. headed "Local self-government and our Lieutenant-Governor." After remarking that Lord

Local self-government.

Ripon is a true well-wisher of the people of India, and that his desire to confer upon them the benefit of local self-government shows his appreciation of the truth that, until the people learn to do their own work, there will be no real improvement, the Editor proceeds to observe that the decisions of the Viceroy are not always necessarily carried out. A scheme initiated by him always depends for its success upon the hearty co-operation of the local Governments, who have it in their power to shew a tacit opposition. Thus, in the matter of introducing local self-government, the Government of Bombay openly deprecated the proposals made by Lord Ripon. The late Lieutenant-Governor of Bengal, Sir Ashley Eden, though he had not the courage to openly oppose the Viceroy's wishes, was secretly not a supporter of the scheme. Fortunately a new Lieutenant-Governor now rules over Bengal, whose acts and professions have been largely of an assuring character. The speech which His Honor has recently made in the Bengal Legislative Council evinces considerable liberality of view, and raises the expectation that he will resolve upon giving effect to the noble scheme propounded by Lord Ripon.

2. Referring to the recent trial in the Sessions Court of Burdwan of BURDWAN SANJIVANI.

The Black and the White.

one Carter, a European guard on the East Indian Railway, on a charge of outraging the modesty of a European female passenger, the same paper raises the question why it is that, even Covenanted Native District Judges like Mr. Satyendra Nath Tagore cannot try European offenders. Ought not the invidious distinction which is now made between European and Native offenders as regards their trial to be at once removed? The Editor dwells upon the privileges accorded to European prisoners while in the custody of the Police—privileges which are denied to Native prisoners.

3. A correspondent of the same paper directs the attention of the BURDWAN SANJIVANI.

Native female passengers and European ticket-collectors in the Burdwan station of the East Indian Railway.

authorities of the East Indian Railway to the rudeness shown to Native female passengers at Burdwan station by the European ticket-collectors employed there. The writer suggests the substitution of Native for European ticket-collectors at the Burdwan station, and further adverts to the reprehensible practice on the part of certain European guards of putting in East Indian females in compartments expressly reserved for Native females, after having cleared those compartments of the Native female occupants.

4. The *Bartabaha*, of the 16th December, attributes the failure of the

BARTABAHA,
December 16th, 1882.

Village chowkidars.

chowkidari police to the extremely low pay allowed to chowkidars, the rude treatment to which they are subjected at the hands of police constables and head constables who make them do the work of their own menial servants, and the unwillingness of able and intelligent men to serve on the village punchayet—an unwillingness due to the fact that the members of the punchayet do not possess any real power, and are often treated with insolence by the police.

5. Referring to the remark made by the Lieutenant-Governor to the

CHARU VARTA,
December 18th, 1882.

License-tax.

effect that the people of Bengal have now in a manner accepted the license-tax, and that the collection of the tax being not attended with any grave oppressions there does not now exist any general dissatisfaction with it, the *Charu Varta*, of the 18th December, observes that there has been indeed a decrease of

oppression, but that even now poor illiterate persons in different districts continue to be oppressed is a fact which is borne out by the Government report itself. That the license-tax has been made permanent, and that the people have accepted it, are indeed true. But can the Lieutenant-Governor point to any tax, however oppressive it may have been, to which the people have not quietly submitted? Did they not accept the Income-tax? Have they not accepted the Road Cess and the Public Works Cess? What was there then to shew that they would not accept the License-tax? What else could they do but secretly wail, utter hollow protests in the columns of newspapers and from their places in public associations and represent their grievances to their pseudo-protectors? If an income-tax were again imposed upon them, even that might be made permanent, if Government wished to do so.

CHART VARTA,
December 18th, 1882.

6. The same paper makes the following observations in the course of an article on the Saharunpore case:—A poor and helpless Native female violated by three

Europeans, and she unable to obtain a remedy against her oppressors. Who will not get excited at this news? In spite of hundreds of Penal Codes and Courts of Law the news is sure to strike terror and produce despondency in the hearts of the people. What could be more unfortunate than that the people should be constantly haunted by these feelings while living under the protection of their rulers? People may be prepared to hear of and even for a moment to ignore oppressions committed by unprincipled ruffians, but they can never pardon those who, sworn to administer justice, lean to the side of injustice. It is believed that either through error or any other cause Mr. Justice Tyrrell has in this case done great injustice.

BHARAT MIHIR,
December 19th, 1882.

7. The *Bhārat Mihir*, of the 19th December, contains a long article headed "Our political grievances." The Editor dwells upon the fact that the Government of India is a despotism, and although the work of administration is regulated by laws and rules, still the people have to bear the evils inseparable from a despotic form of government. Under British rule, as it was under the Mahomedan, the destinies of the country are entrusted in the hands of one or two individuals, the people not having the least voice in the work of administration. Properly considered, the people of India have very little reason to feel gratified or mortified with the acts of any particular Viceroy or Secretary of State, inasmuch as a Viceroy and a Secretary of State alike possess but a short-lived power. A Lytton is succeeded by a Ripon, and a Hartington, who subordinated the interests of India to those of England, has been succeeded by another. In fact, politically there will be no real improvement in the condition of the people of India, until there is a radical change in the system of administration.

BHARAT MIHIR.

8. We extract the following observations from an article in the same paper:—There is nothing in the attitude of Lord Ripon towards the subject of local self-government which can reasonably lead the public to suppose that His Excellency's zeal in this matter has in any way abated, although perhaps from a sense of the importance of the subject he may have become a little cautious in his utterances. It is, however, doubtful whether local self-government will be ever introduced in this country in the perfectly unobjectionable manner in which Lord Ripon desires its introduction. The attitude taken up by the Government of Bombay towards this matter is well known. The other local Governments are found more or less unable to grasp the liberal principles which underlie the proposed measure. The manner in which the Chief Commissioner of Assam has taken up the question is more likely to transfer all real power to the hands of European tea-planters than to confer it upon the Natives of that province.

Local self-government.

The speech recently made by the Lieutenant-Governor in the Bengal Legislative Council does not clearly show what his views are on the subject of local self-government. Now, in regard to this matter, Mr. Thompson appears to have made two great mistakes, which will, if not corrected, make the introduction into Bengal of Lord Ripon's local self-government an impossibility. His first mistake is in reference to district boards. His Honor is apparently of opinion that there is no necessity for separate district boards, and that sub-divisional boards would quite answer the purpose. It is really unfortunate that the Lieutenant-Governor has fallen into this error. With the exception of a few sub-divisions near Calcutta, it would be difficult to find in other sub-divisions men possessed of sufficient education and independent views who could properly be made members of the local boards. In sub-divisions there are generally met with two classes of men, namely, pleaders of the munsiffi courts and fouzdari mukhtears. There are, besides, amlah, employés in the police, and uneducated shopkeepers, &c. Even now the pleaders and mukhtears referred to are not everywhere educated men; and again many of those that possess a little education are for various reasons anxious to secure the patronage of the sub-divisional officers. There are again sub-divisional head-quarters which do not have in their vicinity any resident Native gentlemen possessed of education. The operations of a sub-divisional board will be necessarily restricted to the affairs of the sub-division, and its sphere of action will consequently be very narrow. A sub-divisional board will not, for instance, be able to discuss any measure which may have reference to the district as a whole. The idea of a district board had a place in the schemes respectively propounded by Lord Ripon and Sir Ashley Eden. Men of education and independent views are not scarce in the district head-quarters, and the establishment of a board there would make the work of controlling sub-divisional boards one of comparatively little difficulty. The Lieutenant-Governor is, however, in favour of a central board. But a central board will be but another version of the Board of Revenue, and will not be of any help to the introduction of an unrestricted local self-government.

9. The *Burdwan Sanjivani*, of the 22nd December, refers to the attacks which are frequently made in the columns of Anglo-Indian newspapers upon the native administration of Cashmere. These attacks, which are mostly ungrounded, are doubtless prompted by a desire to see that fair valley annexed by the British Government, and thus made the pleasure ground of Anglo-Indians. It, however, behoves the British Government to protect the Maharajah of Cashmere, who is one of its most sincere well-wishers, from the uncharitable comments made regarding his administration in Anglo-Indian journals. As regards these journals themselves, their action is quite uncalled for. What is it to them that oppressions exist in territories not under British rule? Oppressions exist in Russia and Turkey. Why do they not ask the British Government to interfere there? Do not oppressions exist in Ireland, and even in British India? What, again, is there to show that transfer of Cashmere to British rule will bring happiness to the people of that valley? What does History tell regarding the annexations of Oudh and Jhansi?

BURDWAN SANJIVANI,
December 22nd 1882.

10. While approving generally of the sentiments of the Lieutenant-Governor's recent speech in the Bengal Legislative Council on local self-government, the same paper observes that it is not prepared to agree with His Honor in one matter. His Honor is anxious to rear the giant fabric of local self-government upon the foundations of the village punchayet. As it is, however, this institution does not command the confidence of the native public. Of course, nobody would care to differ from His Honor in holding that the scheme of local self-government would be really made

BURDWAN SANJIVANI.

permanent and beneficial if it could be given a native and familiar form. But to expect that the present village punchayets could be made to yield the fruit of local self-government would be as idle as it would be to expect pure water from a filthy tank, even after the introduction into it, of a stream of pure water. The punchayets in the Burdwan district are mostly composed of selfish and uneducated men, like village mundles, talukdars' gomastahs, and petty shop-keepers and cultivators, and it would be absurd to expect that such men could contribute to the success of the scheme of local self-government.

BHARAT BANDHU,
December 23rd, 1882.

11. The *Bhārat Bandhu*, of the 23rd December, remarks that the Lieutenant-Governor's recent speech in the Bengal Legislative Council has dissipated the fears

Local self-government.

which had been entertained regarding the future of local self-government. It is now clear that both Lord Ripon and Mr. Rivers Thompson are in favour of its introduction among the people. His Honor's remarks regarding the punchayets and the election system evince considerable wisdom. As regards local boards, however, it is desirable that they should be established at district, and not at sub-divisional head-quarters, and that the chairmen should be elected by the people.

SULABHA SAMACHAR,
December 23rd, 1882.

12. In a letter to the *Sulabha Samāchār*, of the 23rd December, purporting to have been written by a ryot, the writer directs the attention of Govern-

ment to the hardship which is caused to cultivators by low prices of agricultural produce. When prices are low they can realize but little money by the sale of grain, and this money goes to meet the demands of the mahajun and of the zemindar, leaving the cultivators nothing. The ryots do not ask for remission or suspension of revenue or rent. All they want is that Government should direct a payment of rent in kind.

SADHARANI,
December 24th, 1882.

13. The *Sādhāranī*, of the 24th December, observes, in reply to the arguments adduced by Sir Richard Garth against the proposals contained in the Rent

The proposed Rent Law.

Bill for granting the tenant a right of occupancy in homestead lands, that it is not certainly irrelevant to insert in a Rent Law provisions regarding such lands. It would indeed be a mockery if the tenant were given a right of occupancy in his arable lands, while denied a similar right in his homestead. Again, it is not clear why those who do not hold any arable lands, but have rented from the zemindar lands for building purposes, should be kept out of this right. Nor is it clear how the zemindar could be regarded as a loser who had voluntarily leased out land to a tenant for building purposes, and possessed the further right of enhancing the rents to a reasonable extent merely through the fact of the tenant being able to acquire an occupancy right in that land. But the best feature of Sir Richard Garth's objections on this point is that there is nothing in the Bengal Rent Bill which could justify those objections. Sir Richard further objects to the proposal to confer upon the tenant the right of transferring their holdings. Now, here, it should be observed that the Bill does not propose to confer upon the tenant a new right, but simply to recognize the existence of an old one. It is of course true that, owing to the comparative scarcity of disease and oppression, formerly the cases were extremely rare of tenants relinquishing their holdings, or transferring them, but it is not true that they could not transfer them. The existence of the practice known as "khārij dākhil," and of that of paying a fee to the zemindars on the occasion of each "khārij dākhil," clearly shows that the ryots have all along possessed this right. The Editor considers that the rate of fee prescribed in the Bill as payable to the zemindar on such occasions is very

low and should be augmented, but the power of deciding whether the tenant shall be able to transfer his holding should not be conferred upon the zemindar. The writer does not approve of the provision in the Bill, which declares that an occupancy holding shall only be sold to satisfy a decree for arrears of rent, but not to satisfy any other decree. This provision, if passed into law, will be of advantage neither to the landlord, nor to the tenant.

14. The same paper supports the prayer made by the Brahmos to Lord Ripon, to the effect that they may be granted a holiday on the occasion of their anniversary. Considering that the Brahmos now constitute a separate religious sect, their prayer is a perfectly reasonable one.

SADHARANI,
December 24th, 1892

15. The *Som Prakāsh*, of the 25th December, remarks, in reference to the recent speech of Mr. Reynolds in the Bengal Council on the occasion of the introduction of the Municipal Bill, that English education has now evoked a public spirit among the natives of the country, and they now manifest a strong desire to act independently. Freedom from official control in the management of municipal affairs would result in increased efficiency. It is, however, necessary that Municipal Commissioners should be vested with larger judicial and criminal powers than they possess at present.

SOM PRAKASH,
December 25th, 1892.

16. The *Navavibhākar*, of the 25th December, dwells upon the desirability of discontinuing the State contribution in aid of the Christian church in India. That Christian pastors, entertained for the benefit of a few Christians, should be paid from general revenues which are raised from non-Christians is opposed to the fundamental principles of justice.

NAVAVIBHAKAR,
December 25th, 1892.

17. The same paper supports the memorial made by the British Indian Association on the subject of the Abkari Bill. The Editor, however, does not agree with the Association in deprecating the proposal made in the Bill for restricting the sale of country liquor.

NAVAVIBHAKAR.

18. The *Purusottam Patrikā*, of the 18th December, refers to the case of a stranger who, on account of bathing in one of the tanks in Puri, and washing his clothes therein, was taken into custody by the police, and subsequently fined. It is added "blessed be Act five" than which there is no more effective means of bringing humiliation upon the people. The stranger referred to was an inhabitant of Dharwar. Did he know that it was forbidden to wash his clothes in the tank? Did the police inform him of this, and did he commit the offence after being thus warned? That what he did is a punishable offence is not even known to the people of Puri, much less could it have been known to this man from Dharwar.

PURUSOTTAM
PATRIKA,
December 18th, 1892.

19. The *Utkal Dipika*, of the 16th December, refers to a petition in English, forwarded to the Government of Bengal through the Magistrate, by Coomar Boikunta Nath De, and makes the following observations on the subject:—

UTKAL DIPIKA,
December 16th, 1892.

Though a railway through the Gurjats would be more likely to prove advantageous to Orissa than the one asked for in the petition, nevertheless, Kumar Boikunta Nath De is to be commended for his perseverance. If through his efforts two railways could be constructed in Orissa, namely, one in the east and the other in the west, it would be indeed a matter of gratification.

20. The same paper refers to the petition of the inhabitants of Cuttack on the subject of local self-government, which has been submitted by the Orissa

UTKAL DIPIKA.

Public holidays for Brahmos.

Natives on the Municipal Board,

An established church in India,

The Abkari Bill and the British Indian Association.

Act V condemned.

Orissa Railway.

Local self-government.

Association, and remarks that as no Santak or mark was attached to many of the names, the parties were summoned to the Court. Twenty of them stated that they had signed under the belief that the object of the petition was to obtain a repeal of taxes. Fifteen having retired, the remaining five were taken before the Deputy Magistrate, to attest their signatures. Four of these declared that they had never signed or known anything about the petition. The fifth said he had signed with the view of getting taxes done away with, and wished now to remove his name. Next day eight or nine more denied having signed the petition. It is known that the names of these were collected by an official of the Fouzdari Court, named Baboo Hara Mohun.

UTKAL DIPIKA,
December 16th, 1882.

21. The same paper observes that the reduction of the limit of age in the case of candidates for the Indian Civil Service from 21 to 17 years has proved very detrimental to the people of this country.

Age of candidates for the Civil Service examination.

Formerly, a good many were able to pass the examination in England and enter the Civil Service, but since the introduction of this new rule no native of India has been able to enter that Service. How can a youth of this country, of the age of 15 or 16 years, have the courage to go to England? The object of this new arrangement is to exclude the people of this country from the Service. It has been shown by Mr. Wren that this rule has also proved injurious to the English people. The severe study required at so early an age, for the purpose of passing the examination, has in some cases affected the brain, while in others it has brought about premature death, while in others, again, the effect has been a total incapacity for work for a considerable period. In the meantime the age has been fixed at 17½ instead of 17 years, and there are indications that the former limit of 21 years will be again restored. In that case, the people of India will have no cause for regret. The efforts of Mr. Lall Mohun Ghose in England, in this connection, have hitherto borne no fruit. Mr. Wren will, therefore, deserve the heartfelt praise of the public if he succeeds in this matter.

UTKAL DIPIKA.

22. The same paper, referring to the measures adopted by Government for the destruction of wild beasts, remarks these are good enough, but as long

The Arms and Ammunition Act.

as the rules regarding arms and ammunition are not relaxed, little good will result. In proportion as the people learn the use of fire-arms will be their ability to destroy wild beasts. The Arms Act has rendered them helpless. If Government does not carefully consider this subject, there is little hope of other measures proving advantageous.

RAJKRISHNA MUKHOPADHYAYA, M.A. & B.L.,

Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 30th December 1882.

